A SER-
MON OF SAINT
Chrysostome, wherein be-
syde that it is furnysshed
with heuenly wisedome &
teachinge, he wonderfully
proueth, that No man is
hurted but of hym selfe:
translated into Englishe
by the floure of lerned
menne in his tyme,
Thomas Lup-
sette Lon-
doner.

1534


BRITISH MUSEUM

A SERMON OF SAINT CHRYSOSTOM, That no man is hurt, but onely of hym selfe.



KNOVVE VVEL that all men of a grosse iudgement, and gyuen to the pleasures of this presente lyfe, drowned in worldlynesse, bound seruantes to theyr owne lustes, that regarde not the spirituall sence, shall thynke my tale meruaylous and newe, and peraduenture wyll mocke me, as though in the fyrste entre and title of our sermon, we propose a thyng both folyshe, and that to no mans eares can seme true. But this not withstandyng we woll prosecute our intente, and by this frowardnesse we shall be more sturred to approue the sayde sentence: so that they the whiche seme agreued with our speakynge, wyll in the begynnynge haue a lytell pacience, nor will not at the first herynge interrupt my tale, but be content to abide the ende and conclusion of this matter. For plainly if they so doo, I am perswaded, that they

shall vtterly change theyr myndes herein, and cleaue to our partie, denyeng their owne opinion, and rebukynge theym selfe for theyr errour, that they haue hytherto defended: and forthermore thanking me, as like men thanke phisitions, whan they haue recouered theyr helthe. So nowe I wolde not haue the bring forth thyne olde roted opinion, but a lytell tary and consider the reasons of my tale, whereby thou mayst iustly iudge of this matter, and specially whan thou hast lopped and cutte away thine own crokid fantasy that thou now arte in, and mayste see the right and streight waye of iudgement. For the iudges of these worldly causes, though they haue diligently herde the fyrst partie, to declare and plcite his action, with stronge and playne reasons: yet this not withstanding they loke what the contrary partie wyll answere, whom patiently they also here, and be not moued to gyue sentence, although the former persone brought forthe neuer so true and iuste reasons. For alwaye there is in theyr courte a place reserued to the seconde partie: seing it is an ordinate rule amonge these iudges, fyrste well to perceyue the controuersy and cause of bothe parties, and than afterward to gyue sentence accordynge. In lyke maner therfore I requyre the seconde place and audience of my tale, for

thy

the first partie hath longe heretofore prosecuted his cause. This aduersary of myne is the roted opinion of longe tyme with many men, that wandereth throughe the worlde, and confirmeth, that all thinges be confused and troubled, soo that amongest men nothynge can be iustly and well kepte, nothing in right order. Dayly we see many men hurted troubled and oppressed with al sortes of wronges and iniuries: Feble and weake persons be ouerthrowen by the stronge and myghtye: the symple and poore folke be vndone by the ryche: and as possible it is to telle the waues of the sea, as to reherse all them that suffre wronge and be offended, whom no lawes no feare of iudges dothe helpe. This noysfull pestylence noo power can resyst, but rather dayly the teares, the syghes, the lamentyng of men, bewaylyng theyr wronges and hurtes, growe more and more. For the iudges, to whome is gyuen authoritie to redresse and amend these wronges, be they that cause mo greues they that sturre vp greatter mysscheues. And nowe this faute is so farre passed and growen, that many vnfortunate persons and vayne folke breake out into suche madnesse, that they blame for this disorder the Prouidence and wisedom of god, specially whan they behold a man that liueth an honest and quiete lyfe, to be drawen to the

lawe, to be cast in prison, to be vexed and troubled, and to suffre the extreme rigour and crueltie: on the contrary part they se a frowarde person, an vngracious liuer, a man set vpon mischiefe to be at ease, to waxe ryche, to come to high promotion, high dignities, great honour, in so moch that he is made feareful and terrible to all other, and innumerable wayes he vexeth, troubleth, renteth, teareth, and as you wolde say, stampeth vnder foote the honest good and innocent persons. This vniuste iniquitie, these shameful wronges be vsed and continually exercised in cities, townes, boroughes, villages, in euery place by sea and by lande. Seing than in many mens myndes this olde opinion reygneth, necessarily oure course nowe commeth in, to declare the contrary part, that shall ouerthrow the old buyldyng of this foresaid false perswasion. Therfore as I sayd before, though it seme new and meruaylous: yet I promise you, if you wylle diligently with pacience here me, my sayinge shall be founde true. But I saye, ye may not at the fyrst hearyng be therwith offended: I promyse you, to declare and shewe, howe that notwithstandyng men thynke the contrarye, yet it is surely true, that no person can be hurted, but onely by hym selfe: but that this sentence maye be more manyfest and playner, let

vs

vs fyrste boulte oute, what betokeneth this worde, To be hurted, and in what matter, thynge, or substaunce it chaunceth any person to be hurted, the whiche selfe thynge shall be opener, yf we fyrst of all seke out, what is the excellency and vertue of man, and where it reseteth. For though it shall appere, wherof and in what wyse it hapneth to a man, to be hurted: and more ouer it shal than we sene, in what thing a man semeth to be hurted, and yet hath no hurte, and this also by examples we shall shewe the playner.

¶ Euery thynge in this worlde hathe somewhat, wherby it maye be corrupted and hurted, as in example: Rustynesse hurteth yron, mothes hurte wolle, sheepe be hurted by wolues, the chaungynge into vynegre corrupteth wyne, the swetenes of hunney is corrupted by bytternesse, wormes noyen corne, hayle hurteth the vynes, and lest in rehersynge I be to longe, to euery thing dyuers kyndes bringeth corruption, so that the hurt alway resteth in that part, wherin standeth the saufenes and helthe of the same, and that is hurt, wherby the welthy estate of any thyng is dimynished and corrupted. Let vs nowe serche out, what thynge that is, wherby the vertue of mannes mynde may be noyed or hurted. Dyuers men herein haue dyuers myndes. We must bringe

forth also fals opinions, and destroy the same, that by such meanes the very trouth may appere: wherof we intend to proue, that of none other person nor thynge we can be hurted in very dede, but onely of our owne selfe. Some there be, the which thinke, that pouertie hurteth a man, some saye the losse of goodes or sclaunder, some bryngе forth deathe. In these and such like thinges, men wepe and bewaile theyr wretchednes and myshortune: and great pitie is taken of them that be in such case, and with moche lamentation they complayne, sayinge amongest them selfe: O what an hurt or losse hath he suffered? all his substaunce and goodes were sodeynly taken away. Of some other is sayd: He is extremely sycke, phisitions haue gyuen hym ouer, there is no hope in hym of lyfe. For some other that lye in prison is great mone made: for other that be outlawed and banysshed theyr countrey. for other that be plucked into bondage from their fredome: for other that be spoyled of their ennemies, that be in thrauldome, that be throughe sea wrackes distroyed, through fyre bourned, through ruines squashed. All this sorte is lamented bewayled mourned for of all menne. They that do naught, and lyue vngraciously, be of no man pitied or weped for, but rather oftentymes they be of all men preysed, and be

called

called fortunate, and had in great honour, and this truely is the cause of all euylle and mischiefe. But nowe, so that (as I sayde in the begynnyng) no man interrupt my tale, let vs shewe how that none of the forsayd yuels and mysfortunes can hurt a wise man, nor yet corrupt the vertue of this mynde. For tell me, he that by theues is spoyled of all his goodes, what hurt hath he in the vertue of his minde? But (if you wyll) let vs fyrste, as we proposed, describe what is the vertue of the mynd, and that this inuisible vertue may the better be knowen, let vs make a coniecture and take a lykelyhode of sensible and bodyly thinges: and for exaumple let vs see, what is the excellency and vertue of an horse. I pray you, wyll ye saye it is in the gaye trapper, in the syluer bydell, in the harneys beselette with precious stone and perle, begarded with golden frynges, with riche tassels, shal the vertue and noblenes of an horse be in these thynges? or els rather in the swyftnes of runnyng, in the sted fastnes of fote, in the assuredne of pace, and lusty courage of stomak, and such other pointes apte and mete eyther to make a iourney, or to vse in warre, as to be an horse, that nothinge amased nor afrayde, ruscheth agaynste our ennemies: or whan nede shalbe, can deliuer his master by swift flight from slaughter.

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Is it not clere: that the vertue of an hoꝛse re-
steth rather in these thinges, than in the other
foꝛesayd? In lyke maner what shall we saye
of other beastes? Is not the goodnes of them
in theyꝛ strength and theyꝛ pꝛopꝛetie mete foꝛ
oodnes oure vse? Foꝛ he that wolde pꝛayse an oxe,
an oxe. wyll he consyder the stall, where the oxe stan-
deth, oꝛ any thynge caste vppon the beaste, oꝛ
els onely beholde the bygnesse of his body, the
strength of his lymmes, the sureneſſe of his
oodnes hoofſe? And he that wolde pꝛeyse a vyne, wyll
a vyne. he not consyder the largenes of the leaues, the
lengthe of the wꝛynkled spurges, oꝛ elles ra-
ther loke howe thycke the clusters be, howe
bygge the grapes growe: and other fruites
and trees in the same maner. Wherfoꝛe let vs
also of this fashion speake of men, boultynge
out in them, what is the very vertu of a man:
and than let vs recken the man to be hurted,
whan he is hurted in that vertue. What now
he excel- is the excellency and vertue of a man, it is not
cy of mā rychenesſe, feare not pouertie: noꝛ it is not bo-
dily helth, feare no sycknes, noꝛ it is not re-
nowme and fame, let no yuel tonge feare the,
noꝛ it is not this cōmon lyfe, thou nedeſt not
feare deathe: noꝛ it is not libertie noꝛ noble-
nes, leſt thou be afrayd of bondage, oꝛ of that
we call churles bloudde. but yet what is this
vertue of mans mynde? It is to thynk right

of god, and to do ryght amongest men. For al the forsayd vanities may be taken from man, agaynst his wyl: but this said vertue, he that hath it, can not lose it by noo mans violence, nor yet by the dyuels, excepte he hym selfe destroy it. Our aduersary the dyuell knew well this order and degree of thinges, and therfore whan he assauted the blessed man Job, he destroyed al his substãce, not to make hym pore, but that he agreued with so great losse, shuld speake som wordes of blasphemy ageinst god, and for the same selfe cause the dyuell fynally vexed and turmoyled the hole bodye of this pacient saynt, not that he shuld be sycke, wher of rose none hurt to Job, but the dyuelles intent was, to moue hym through the panges of syckenes, yf perchaunce he myght forget his constant wyll toward god, and so be priuated of that vertue, that his mynde alway kepte. For this onely purpose the fynde slewe all his chyldren: for this intent he turmented Jobs bodye with more cruell and greuous peynes than though he hadde bene rent with the violent handes of hangemen, or of turmenters. For no nayles nor fleshehokes coulde so haue torne the sydes of that holy man, as the fynde dygged in theym with wormes, to hurte hym was the dyuels purpose: and therfore al these peynfull sorowes he cast vpon Job, to make

hym

hym thynke somwhat amysse of god, without the whiche poynte Job coulde not be hurted. To this purpose Jobs frendes that came to comfort him, were by the fynd pricked to prouoke greuously Job, and they sayd to hym, O Job, thou art not yet punysshed accordyng to the greatnes of thy trespasses and weighte of thy synnes. And many such wordis they spake and accused hym. But the blessed Job, priuated and spoyled of citie, of house, of goodes, of seruauntes, of chyldren, had for his palaice a dunge hyll, for his bedde the grounde, for his clothes rotten and stinking straw. Yet al this not withandynge the blessed man Job is not only by these meanes nothing hurted, but also by this persecution he is made better, more noble, and of higher dignity. For where the fynd had spoyled him of all his goodes, and also of all bodily ease and healthe, there blessed Job, through his pacience, gatherid infinite riches of vertue. Nor he was not with god in soo great hope and truste before he swette and laboured in this cruell batayle. Than of this let vs consyder, if this holy man Job, that suffred so moche and so intollerable thinges, & suffred of him that far passeth al maner of mē in al kides of cruelty, & of vngraciousnes: yet if he could not be hurted in the vertu strength and power of his mynde, who nowe than is

there?

there, whose excuse shal appere right and iust, whan he saith: That person lettid me, that mā offended me, that man hurted me, that person dyd me great wrong. For if the dyuel, that is full of al mischief, with his hole power and al his might setting vpon the house substāce and body of so iust and holy a man, with al his dartes, al his ingins, & al his artillery, yet couide not hurt hym, but as I said made him hereby more glorious, and more worthy to be looked vpon: how than (I pray the) can any persone blame an other, as though he might be by an other man hurted or noyed? Here thou obiectest and sayst, what, was not Adam hurted of the dyuell, was not he deceyued and dryuen out of Paradyse? To this I tell the, The diuell hurted not Adam, but his owne fraylnes and sluggishnes hurted him, whilest he regarded not the kepinge of goddis cōmandement. For this fynd that cam so armed with so many weapons & deceytes agaynst the sayd blessed man Job, yet was not able to cōquere and ouercome him. Howe could he by any meanes haue deceiuid Adam, except Adam by his own yper negligēce willingly had hurtid & distroid him self? But agein thou saist. what thā? A mā betrayd & accused of backbiters loseth all his substance & goodes, is not he hurtid? whan he is spoyled of all his patrimonye, of all his heritage, and brought to extreme wretchednes,

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is sooze vexed and troubled? I say no. Ye not oncly he is not hurted, but he shall haue here of great aduantage and gaynes, yf he be diligent and take good hede. For I pray the tel me, in what poynt dyd the pouertie of Christ hurt the apostles? Lyued not they in hunger, in thyrste, pooze and naked? and yet hereby they grewe mooze noble, and were mooze glozyous, and opteyned a great hope and truste in god by theyr misery. Dyd not syckenes, scabbes, extreme wretchednes, nede, and pouertie bryng Lazar to the blessed lyfe: and for his vexation and troubles in this worlde, was not he crowned in the euerlastynge ioye? What shall we say of Joseph? was not he contynually sclandered and rebuked, both at home in his owne countrey and forth: in so moch that he was punished for an aduoutrer, and dryuen from his kynne, howse, and all acquayntance: is not he for these thynges in greate honour with all men, and with god in great glozye? But why do we reherse, that by banyshmentes, by rebukes, by bondages, by prisonmentes, holy men came to great glozy? I pray the shewe me, deathe it selfe, what hurte dyd it to the moste iuste and blessed Abell? I saye, that bytter and cruell death, committed of no straunger but of his owne naturall brother? Is not Abell for this thynge celebrated and

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worshipped through al this world: Thou seest howe my processe declareth more than I promysed, for it dothe not only open, that no man is hurted of an other beside hym selfe, but also that holy men take infinite gaynes and profytes in these thynges, by the which they seme to be yuell handled. Here thou sayst, what nedeth so many peynes, so many punyshmentes: What nedeth hell, and so many threatnynges, if it be true, that no man hurteth, nor no man is hurted? Here me to this, peruert not, nor myngle not my tale. For I sayde not, that no man hurteth: but I sayd, that no man is hurted of an other. Agayne thou sayste, howe can this be, that some shall hurt, and yet noo man be hurted? It may be as I haue shewed. for his owne bretherne hurted Joseph, and dydde wyckedly agaynst hym: but Joseph him selfe was not hurted. And Cayn dyd wyckedly agaynst Abell, whan he layde in wayte to slaye hym: yet Abell hym selfe was not hurted nor suffred no part of yuell. To this purpose serueth peynes and punyshementes. For the vertue of pacience in them that suffre, dothe not take away the trespasse of them that with an vngratious intent set vppon other, and doo wrongfully. For albeit that they by theyr pacience be made more glorious: yet the other be not redemed of theyr mischiefe in their ma-

licious

licious purpose. And therfore the vertue and nobulnes of mynde auaunceth the sufferer to honour, and the malicious stomak drowneth the doers in depe peynes. Thus the rightous iudge almyghty god, to them that constantlye contynue in a vertuous lyfe, and come to receyue the reward of victory, prepareth a kingdome in heuen, and for them that without repentaunce, persecute euer theyr synfull purpose, hell is ordeined. Therfore if thy goodes be taken from the, say with holy Job: I came naked out of my mothers wombe, and naked I shall depart hence. Put hereto the apostles saying: We brought nothing into this world, nor we can not take hens with vs any thynge. Thou hast hard thy self to be euell spoken by, to be infamed and sclaundered with men: remember thou, and put before thyne eies the wordes of our maister, where he sayth: Wo be ye whan ye be of al men preysed. And in an other place: Be ye mery and reioyce, whā men reuyle your name as naughte for my sake. Thou art cast out of thy cuntrey, and dryuen frome thy house and possessions: remembre that we haue not here our dwellyng cuntrey, but that we seke the worlde to comme. Why than doest thou thynke, that thou haste loste thy countrey whan in this whole world thou arte a straunger, an alien, and a pylgryme?

Iob. 1.

Tim. 6.

Luc. 6.

Thou

Thou arte fallen into a greuous and ieoperdous syckenes: vse and exercyse the apostles sayeng, that is this: Although our bodye the outwarde man be infected and sycke, yet our sowle the inwarde man is therby renued and refreshed day by daye. Thou art closed and shette in prison, and some cruel death hangeth ouer thyne head: Loke vpon S. Johñ beheaded in prison, and there fastly behold so great a prophetes head granted and giuen to a tumblyng wenche in the rewarde of bodyly pleasure. These thynges whan they chance to the wrongfully: loke thou regarde not the iniury and malyce of them that do hurt, but ponder and way thou, the reward and glory that shal be gyuen the for these wronges. For he that willyngly and pacientiy suffreth all such troubles, is not only forgiuen of his trespasses and synnes, but also he optayneth therby the merites & the rewardis due to vertu & goodnes: so high & great a thing it is to kepe stedfastly an assured and ful faith in god. Than seing that nother the losse of goodes and substaunce, nor sclaunder, nor defyaunce, nor banysshement, nor syckenesse, nor tormentes, nor deth it self, that semeth the moost greuous thynge of all the forsayde, can hurte men, but more rather helpe and do good to men, in makinge vs better and worthy of soo great a rewarde, howe 2. Cor

and wherof shal we proue any man to be hurted, when of none of these sayd greues a man can be hurted? But I wyll nowe assay to lay plainly before thine eies, that they only be hurted, the which do hurt, and that the hurte, the whiche they do, noyeth not, nor toucheth not none other pson, but only them self that inforceth to hurt. for tel me, what can now be more vnhappy than Cain? The deth, by the which he with his owne handis slew his proper brother, hath made Abel for euermore a saynt and a glorious martyr, and hathe caused the slear for euermore to be taken for a wicked mankiller, and that against his own blud. Also what is more wretched thā that Herodis wyfe? the whiche desired to haue S. Johns heade in a dishe, that her owne heade shuld be drowned in the euerlastyng flames of bournynge helle. What is in worse case than the diuel hym self the whiche by his malice made the holy Job so glorious, that as moch as that blessed man waxed nobler, so moche grewe and increased the dyuels peyne. I thynke thou nowe seest, that my tale hath shewed moche more than I promysed. For it is open and playne, not only howe noo man is hurted of theym that doo wronge, but also that the hurters and none els be hurted and suffre yuell. For nother riches, nor libertie, nor noblenes, nor helthe, nor lyfe, nor

nor suche other thynges be the proper goo-
des and substaunce of manne, that hathe no-
thynge propryely his owne, but onely the ver-
tue of mynde. And therfore whan in these out
warde thinges, other hurte or losse, or trouble
happeneth, man is not hurted, seinge all his
treasure is in the sayd vertue of mynde. Here
thou askest, what if a manne be hurted in the
sayde vertue? It can not be but thus. If a-
ny be hurted therein, he is hurted of none o-
ther persone, but onely of hym selfe. Thou
desyrest to here howe a man is hurted of hym
selfe. Whan he is beaten of somme other, or
robbed and spoyled of his goodes, or by any
meanes troubled, yf than he speake any op-
probrious worde, any vnpacyent sentence, he
is hurted, yea and sore hurted: and yet (I
say) not of an other, but of hym selfe, through
his owne lacke of pacience. For as it is said
before, Beholde what the blessyd Job suffe-
red, not of any manne, but of hym that pas-
seth all menne in myschyefe and crueltie.
That yf he, that blouddye tourmentour the
dyuell, that haynouse kaytyfe, with soo ma-
ny inginnes, soo many craftes, soo many pey-
nes, coulde nothyng preuayle in constraynyng
Job to trespasse with his toungue before the
face of God, specyally whanne Job hadde
neuer herde the lawe of God, nor hadde not

part of the redemption of the glorious resurrection of our sauiour Christe: If the blessed Job I say, lackyng this ayde of Christis passion, was able to resyst all the fyndes malice: howe moche more thou christen man arte able to withstande all stormes: If thou wylte vse and exercise thy power, and take ayd and succour of thy feyth, it is not possible for the to be ouercom. For behold S. Paule how moch he suffred, his peynes can scante be tolde, the prisons, the bondes, the scurges, the whippes, the strokes, the blowes, the tormentes, bestoned he was of the Jewes, with roddis al beaten, caste downe headlynge, in the handes of theues, he suffred of his enemyes, of his false brethern contynuall treason, in his mynde he suffred feare, outwarde he suffred striues, batayles, hunger, thyrst, nakednes, defamynge, tribulation, beastis, and what nede I speake more, he dayly dyed, and yet all this not withstandynge, not one small vnpacient worde escaped his lyppes, but he in these thynges glorieth and reioyceth, and with myrthe sayth: I take pleasure in my passions and tribulations. If than S. Paule sufferyng soo greate vexations, was glad and ioyfull, and gloried in the same, what excuse shall they haue, that for euery tryfle and small wronge, or beatyng or other trouble, farre vnlyke to these forsayd,

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aske a vengeance, cry out and make a sorowfull a do: Here thou comest agayn and sayst, If I without resisting suffre, my goodes shal be taken from me, and therby I shall be made vnmete to doo any worke of mercy. This is an euasion nothynge laudable. For if thou desyre to worke mercy, and to do almose dedes, here what I say: Pouertie letteth not a man to exercyse mercifull actes, I say it letteth not a man that is mercyfull. For though thou be pore, thou shalt haue .ii. mites, or one farding, the whiche whan thou haste offered, it shalbe reckened to the aboue all the treasure of riche men. Though thou be pore, thou hast an hand full of meale, that suffiseth to fede a prophete: that if thou be so poore, that thou lackest these sayd lyttell and small thynges, yet beleue me, thou shalt neuer lacke a cuppe of colde water, whereby thou mayste passe all manier of rychesse, largely bestowed in mercyfull workes. For god requyreth a mercyfull mynde, not the quantitie of money, nor the heape of goodes. Doest thou nowe see, that thou sufferest none hurte whan thou losest al thy goodes, ye thou haste a great gaynes and vauntage. For thou haste with two mites, or for the price of a cup of colde water, bought the crowne of euerlastynge lyfe, the whiche other scant with their infinite expences optcyne. I doubte not, but

this tale is playne to them that be studious of the trouth, and haue care for their spyrituall helthe and saluation: but to theym that lye in the bondes of theyr pleasures, in the pryson of theyr lustes, that waaste theyr holle lyfe in the course of synne, to theym this tale is vayn and foolysshe, bycause theyr mynde and studye enbraceth nothynge but shadowes and wyndes. For these thynges that seme to them the goodis of this worlde, shal slyppe out of theyr handes, and flie from them lyke as shadowes and the wynde Wherfore it is well, that we open to this sort the priuy causes of these fantasies: and let vs take awaye the image that deceyueth them, and shewe to them the verye plaine face of this filthy and sluttysshe harlot, the which they loue and enbrace. For surely I call this present lyfe an harlot, an hoorish woman, the whiche lyfe is spent in the pleasures, and the vanity of riches, in the delitis and the power of this worlde. And I do not only call this lyfe an harlot, but a foule stynkyng sluttysshe and beastly harlot, whose face is so farre out of shape and fashion, so bytter, so croked, and cruell a loke, that there is none excuse for thē that be deceiued by her loue. And yet this not withstāding we se many, ye the most part of this world, to be drowned in the plesure of her, and though they se that in this life, al thin

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ges be cruel and bloudy, ful of ieoperdies, full of dethes, of misfortunes. And where men see her beset with most vnhappy naughty packis, with sclāders, rebukes, hatred, enuy, deceites, treasons, complauntes, thoughtes, extreme cares, cōtinual feare, and with a thousand such other vngratious gosseps and handmaides be compassed round about, as with a gard of serpentes, amongest whome is noo comforte nor fruit, but only cruel slaughter, deth, pestilence, & perpetual peyn: yet how many be there, that loue her, and that busily folowe her? The folyhnes of them is so great, so stockysshe, that no reason can plucke them from this destruction, no euidēt example of innumerable other, that continually and hourely perish. Shal not I reken these soles more blockishe, more rude, more childysshe than litell babes: the which be holly gyuen to sportis and plays, and so busily driue about a round houpe, so busily scurge a top through the longe cloysters, or about the stretes, that they can not be pluckid from their game, beinge vtterly ignorant and without knowlege, that in such plays is no profite, nothing of valure. yet the foly of these yong babes is excused by their fewe yeres and tender age, but these other, in their perfect age, old in the nūber of yeres, what excuse shal they bring forth, for defending and keping a mind mocho

folysher & weaker than any childes. Now thā tell me I pray the, why semeth ryches worthy to be desyred. For me thynke I must of riches begyn with the. Thou aunswerest, bycause it appereth to many men, that rycheſſe for oure healthe, lyfe, name, and fame, and the state of our countrey, be more cōmodious than other frendes, kynſmen, ye than all other thynges that be. This goodly and semely sentence is not onely obserued bothe by the sea and land, but is nowe mounted vp aboue the clowdes to the sterres. I knowe well that this reason is not so moche a sounde of wordes, as it is a bournyng flame and fyre, that distroyeth the holle worlde, and no man there is, that gothe about to quenche it, but many there be that blowe to it, and more and more kendle it. For all sortes of men fauoure this mischiefe and preyse of ryches, not onely they that be partakers thereof, but they also that yet be not come therto. Thou mayst see euery kynde of men, whether it be man or woman, seruant or maister, riche or poore, to the vttermoste that he can, helpeth to increase this fyre, and caste some matter therupon, labourynge in it both by day and night: all I say, bryng to this fyre plenty of mattier, plenty of faggottes, not of wodde, nor strawe, nor hey: for this kynde of fyre consumeth no suche mattier, but they cast

vpon

vpon it heapes of yuell wozkes and vngracy-ous dedes, bothe of theyz bodye and sowle, wherwith this sozc fyze is kyndled and fedde. Foz these couetous ryche men, though it were possible foz eche of them to haue in possession the hole erth, yet neuertheles they wold burne in theyz desire and appetite to haue moze. And pooze men likewise, whilest they couete to be equall with rich men, they be turmoyled with an incurable fury, they be madde, they be wod they rage, they raue: and thus one sycknesse, and one disease, gendzeth in eche of them a di-uers kynde of fransy. The loue of money soo ruleth and cleaueth in euery mans mynde and hart, that it passeth the loue of frendeshyp, of kynrede, ye somtyme of wife and childzen, the which semeth the greatest affection amongest men: yet the loue of money ouerthzoweth to the ground all these loues, and trampeth them vnder foote as a wylde beast, like a fierce and cruell maistresse she possesseth and holdeth all mens hartes, and as a tyzan subdueth theym to al vncomly bondages. This loue of riches rageth, furieth like a hoznewode and madde tyzanne, and playeth euer a shameleste parte lyke an harlot, she neuer taketh pitie, neuer a-bashith, in euery place she comith fozth proude disdaynfull, stubbozne, terrible, cruelle, chur-lyshe, wicked: and though she moze furiously

rageth than eyther beare, wolfe, or lyon: yet she semeth to men pleasant and amiable: what sayd I more pleasant, ye sweter than sugar or hunny. And where as she sharpeth swordes to her louers, and daily prepareth for theym snares, pynfalles to the dethe, & with many thousand seawrackes hurleth and tosseth them, to this rocke, to that rocke: yet she is styll loued, styll imbraced, stylle desired and sought for of them: and by their owne innumerable slaughters and deathes they be glad, that at the last somtyme they may approch nere, though it be but to the vtter gate of this strumpet & harlot. For as swyne they reioyce to tumble and walow in her wunghyll, and as blind betyls they delite to sturre and to wrappe togydders her fylthy and stinking mucke. All they in maner, that defoyle theyr handes with this shameful couetousnes, & more vnhappy, more filthy thã be the said most vile beastis. And in this part their misbehauor is more for this poynt to be noted, that the more they be rolled in these filthes, the gretter plesure they take of the same: The whiche vice and faute chaunceth not to theym through the nature of the thinge selfe, but of their owne corrupted wyll. How now maye we heale theyr myndes oppressed with suche diseases, except they wyll a lyttell gyue vs the herynge, and take good hede, and also

gyue

gyue place to reason in grauntyng our sayinges. For the said vnreasonable vile and brute beastes, that tumble and walowe in lyke fylthes, can not be plucked from their fylthy appetites, bicause they want percepuance wytte and reason: but we now haue adoo with men, to whome the goodnes of god hath giuen vnderstanding and the vse of reason: so that they wyll here, they may easily without great peyn or labour, be delyuered frome the stynche and fylthe of this worldly myer. Nowe than harken, and as men shulde answere me, telle me, why semeth ryches worthy to be loued and followed? There is no doubte, your answere is, that riches be coueted, fyrst for the pleasure of lyfe and welthe of body: secondaryly for the honor that is in this lyfe. and for offices, dignities, promotions that be gyuen to men for theyr rychesse. Ferthermore, thyrdly bycause the ryche man may sone be auenged, may sone bewreke his angre vpon them that do hym any wronge or displeasure, and that he maye be feared of other, as a man of power. I thynke thou hast no cause to alledge besyde these forsayde, that is to say, beside pleasure, honour, offices feare and auengeaunce. For rychesse canne not make a manne nother better nor sobrer, nor more mercyfulle, nor wyser, nor yet make a manne softe, quyete, and gentylle, nor

noꝛ fynally ryches neuer teacheth an haſtye man pacience, an outragious man contynency, a dꝛunkarde ſobꝛenes, a ſhameleſſe perſon ſhamefaſtnes, noꝛ none other kynde of vertue is opteyned by ryches, no vyce noꝛ ſynne is tourned into the better by riches. So than if ryches pꝛouayle nothing to the gettynge, oꝛ to the increaſynge of the goodnes in the ſowle and mynd, noꝛ they make not a man in vertue better, tell me I pꝛay the, foꝛ what cauſe ſhuld ryches be deſyꝛed? Ye contrary wyſe this is trouthe, that ryches dothe not onely nothyng pꝛouayle foꝛ vertue, but alſo whan they ones come into the mynde, yf they fynde any thing towarde goodneſſe, and mete foꝛ vertue, they vtterly diſtroye and coꝛrupt the ſame, and in the ſtede and place of vertue, they bꝛynge in vice and ſynne. Foꝛ the handmaidens and folowers of riches be bodily luſtes, ſenſual appetites, lechery, angre, gluttony, intemperācy, fury, wꝛonge, pꝛyde, boſtynges, and al beaſtly and vnreaſonable motion. But let vs deferre the ſpeakynge of theſe enoꝛmities to an other place. Foꝛ theſe men that haue their myndes ſycke in the deſyꝛe of rycheſſe, wyll not gladly here communication of vertue oꝛ of ſynne. Foꝛ they defende luſtes and pleaſure, and they wyll not ſuffre any thing to be ſayd herin ageynſt theym. Therfoꝛe we wyll nowe moue this

this queſtyon, whether there be any thynge in rycheſſe, that maye delyte and pleaſe men: or whether there be any honour in the ſame. And here, yf it pleaſe you, lette vs begynne from feaſtes, from the great aboundance of meates. For in this thynge chiefly is prayſed the magnificence and glorye of ryches. Lette vs in this place compare togythers the table of a ryche man, and of a meane perſon, and let vs boulte out the geſtes of eyther party, whether of theym take of theyr chere more pleaſure. They that ſyt eatyng in feaſtis tyl their armes be wery, and ioyn their ſupper to their dyner, and in maner ſtretche theyr bealyes tyl they burſte, ouerladed with the bourdeyne of meate and drynke, in whoſe bodye the ſowle ſwymmeth, drowned in the fluddes as in a ſea wracke, of ale biere and wyne: whoſe nother eies nor tonge, nor fote can do his ductie, but al theyr membres lye more greuouſer fettered with the bondes of drinke, than men that lye in cheynes, to whom ſlepe bringeth no reſt nor helth, but with madde furious dreames they be feared and made worſe, and in maner wilfyngly they bryng into their ſoules and phantaſies yuell ſpirites, being mocked and ſkorned of all that ſee them, ye of theyr owne ſeruauntes: They remembre nothyng that they ſee, they perceyue nothyng, they fele nothing.

they

they knowe nothyng, they can nother here nor speake, but fynally with shame they be borne from the table to bedde. Is there than more pleasure in suche feastis than in other, where is as moche of meate and drynk, as is sufficient to dryue away hunger and thyrst: the whi che moderate diete Nature taught: the other superfluous maner was brought in by corrupt lustes and beastly pleasures, and therfore also healthe abydeth in the sayde temperate dicte, and Honestie with sobrenes continueth in the same: and ryspnge fro the table, the bodye is not ouerchargid or oppressid, but rather amen ded and eased, and increased in strengthe and lustynesse: That if thou wylte not beleue my tale, consyder thou the myndes and bodies of bothe parties, and thou shalt find them stron ger, lustier, and of better courage, that vse this moderate and meane dyete. Nor thou nedest not to lay to me, that of these also som be now and than sycke: as for that chanceth of an no ther cause, the whiche we wyll at an other sea son speake of. But these that lyue in their lu stes, delites, in superfluousnes of meates and drynkes, haue their bodyes loused slaked and made softer than were, and in manier fylled with an hoste and multitude of diseases and sykenesses, whome foloweth to increase the heapes of their peynes, the goute, the paulsey,

and

and feble olde age longe before his tyme: their lyfe euer hath adoo with phisitions, with medicines: theyr fyue wittes and senses be dull, slowe, heauy, dead, halfe buried in them. And if there be any ioy, any pleasure or myrthe in their lyfe: who is there that can set by it, specially if he be one that knoweth, what is the very ioy and pleasure? For of wyse men pleasure is thus defined and called, That there is onely pleasure, where a man hath the franke vse of his desyres. For where a man can not vse his desires, whilest that eyther sickenesse letteth hym, or elles is so full, that he hath no desyre: without doubt there all pleasure and swetenesse is loste and gone. For looke vppon these sycke men, howe they looth all thynges: and althoughe there be neuer so delicate and swete meates put before theym, yet they take them rather with tediousnes, thã any luste or pleiure to eate. In lykewise, whan by to moch abundance the lust & desire is quenched, there also the pleasure and swetenes is lost For the delicatenes of meates gendreth not swetenes and pleasure, so moch as the fulfyllyng of our appetite and desyre dothe. Wherof a certaine philosopher, well expert in this matter, saith: Whan the mynd is ful & satiated, he mocketh & dispiseth the swete hony combes. Declaringe that pleiure restith not in the nature of metis, but

Pleasu

but only in the strength of our desire and lust. Wherfore the prophete, rehersynge the mervayles that were done in Aegypte and in the wylderncsse, amongest the rest he rehersseth also this thynge: howe hunny rounnynge oute of the stones satisfied and fylled theym. For we neuer fynde that hunny sprange out of stones: What than meaneth this prophetes saying? that after theyr labours and werynesse in the longe iourney, hauyng great thyrst, they dranke the swete colde water, that ranne oute of the stones: and of that water with a great luste and desire they tasted. And therfore bycause their desyre and appetite of drinkynge was moste swetely satiated and fylled, the prophete callyd those waters hunney: not that the nature of water was tourned or changed, but that the sweteneſse of drynke was in soo thyrsty a desire lyke hunney. Seing than it is so, nor of these forsayd thynges there can be no doubte, excepte the herer be eyther folysche, or gyuen to stryfe, is it not nowe playne, that the symple and meane diete hath moche pleasure, and keepeth vs in healthe: where contrary wyse these abhominable feastes be fulle of diseases, full of corruption, and as a wyse doctour sayth: The dishes that seme to bring in delyte and pleasure, be fulle of sychenesses, full of gricues and peynes. But Ryches they say,

Ryches,

saye, getteth honoure, and gyueth abilitie to be reuenged of our ennemies. Shall we therefore thynke, that rychesse be necessary, bicause they helpe vice and synne, and maketh that anger shall haue his effecte and purpose: and stereth vp vayn blastes to get honour and promotion, and increaseth the diuellysshe synne of pryde: yet to say the trouthe, for suche causes chiefly richesse were to be eschewed & fledde: For in this wyse men shuld willyngly nourish in their hartes wylde and furyous beastis. Moreouer, rychesse intice men to forsake the very true and gostly honor, and maketh them seke the false feyned honour and glory, that in very dede is no honour, but onely hath the colour and vtter face lyke vnto honor. As often tymes these harlottes beinge foule of nature, they deceyue men with peinted faces, and vnder fayre white and ruddy colours, they hyde theyr shameful and fylthy visages. In lyke maner dothe riches, with whom flattery and feined curtesy is rekened to be honour. For these preyses and homages of the people be not in dede true: but they be reckned vnder the false name of honor and worshyp. For if thou mightest se the consciences, the hartes and inward thoughtes of the preysers, thou shuldest synd in euery one mās hart a thousande curses and defiaunces of thy maners. Finally whan thy

authoritie ceſſeth, whan thou arte Jacke out of office, than ſhalt thou here innumerable defamers, complayners, diſpreyſers of thy lyfe: And all theſe ſhall be the ſame ſelfe perſones, that before magnified and worſhipped the.

Calleſt thou this honour? and thynkeſte thou this worthy to be gotten by ryches, that bringeth euer, more of hatred than of loue? Soo that if they came to vs without lekynge, yet they were to be refuſed, and to be caſt awaye, for the vngraciouſnes that euer foloweth thē. But nowe if thou wylt here me, I ſhall ſhewe the, what is the very true glorye and honour. The true worſhyp and honor is the vertue of the mynde, the whiche honour no kynge canne gyue the, nor no flattering nor money can get the. This honour hath in hym nothing feined nothyng peyuted, nothing hyd. Of this honor there is no ſucceſſour, none accuſer, nor deſpoyler. This honour is not varied or chaunged by no tyme, it feareth no tyran, nor it eſtemeth nother fauour nor diſpleaſure of princis. But ageyne thou ſayſt, without ryches thou canſte not be reuenged of thyn ennemies. ye for this cauſe ryches be chiefely worthy to be rehated and curſed, and pouertie is to be louid and cherished. For riches by this way ſharpeth for the thyn owne ſwerd, ſeing they make the a tranſgreſſour of the cōmandement, where our lord

ſayd,

ſayd: Leaue to me thy bewrekyng and reuen-
geaunce, and I wyll requyte thy quarell. For
wyle thou ſee, howe moche hurte is conteyned
in the lyuſull appetite of reuengeance: It ta-
keth from man the mercy of god, and diſtroy-
eth and quencheth the grace that god had gy-
uen. For it is writen in the goſpel of hym that
was in many thouſande poundes detter, and
aſked remiſſion and pardon of his dette: his
maiſter and lord graunted therto. Afterward
the ſame perſon turned hym to one of his own
ſeruantes, that ought a very ſmall thyng, and
punyſhed without mercy his ſaid ſeruant and
detter, nat beinge able to repaye hym: by the
whiche acte he condemned hym ſelf, not to be
worthy to haue for his greatter det the grace
and fauour that his lorde had before granted
hym, ſo that he had no remiſſiō of his infinite
bōdage, & was deliuered to the hādis of tor-
tors, to be conſtrained by ſore peines, to repay
euery ſmal iote of his det. Thus the abhomi-
nable fole, thrugh his immoderat deſyre to be
reuēged, loſt the ydon of god. woldeſt thou thā
haue ryches, that by them thou mightest haue
an eaſier way to thy diſtructiō? ſhuldeſt thou
not rather flee and eſchue them in this behalf,
as thy deadly ennemies, and cauſer of all miſ-
chiefe? Nowe agaynſte this thou ſpeakeſt of
Pouertie, as of a thynge that is peyneſull,

and that oftentymes causeth men for nede to banne, to curse, to do many poyntes, vncomly, vnhonest, and full of shame. It is not pouertie that dothe this, it is the weakenes and feblenes of mynd. For Lazar was poore and very poore: whose pouertie also was increased with sickenes, and a very peynfull sickenesse, that caused his pouertie to be farre greuouser seing the peynes of his disease required many thinges of comfort and refreshing, where his pouertie coulde gyue none helpe. Eyther of these two, sickenes or pouertie alone by hym selfe, is peynefull and greuous: but whanne these two, pouertie and sickenesse, be ioyned in one, and haue no succour nor easement, there ariseth an intollerable grieke, a fyer not able to be quenched, a sorowe without remedy, a tempest full of wrackes, a bournyng flame bothe of body and sowle. Yet beside this, the sayde blessed Lazar had a more grieke, that was a neighbour very riche, that lyued in al ease and pleasure, and fared delicately: and yet moche more his peynes were heaped, in that he laye at the gate of this ryche neighbour, seinge before his eies the superfluous expenses & waste of meates. For moche greatter grieke it was to be constrayned to wante the helpe and succour of thinges, that he presently seeth, than it was to lacke that he saw not. But al this not

with

withstandyng, this cruel riche mã is nothing moued, but he continueth in his accustomated pleasures, in rialtie of feastes, in noumber of seruantes, of cokes, of mynstrels, of gesters, not diminyshyng his lustes and plesure in any smal poynt: in the meane season, hunger, thirst and syckenes sooze vexeth the said blessed Lazar, no seruant, no comfozte commeth to hym, no gobbet, no mozselle from that riche mans table, that fedeth a sozte of crauynge knaues and lurdeyns tyl they vomit and burst ageyn, not so mocbe as the crummes that were caste away, were giuen to succour this pooze Lazar being in perylle to die foz hunger: and yet he suffered this moste peynefull pouertie in suche manier, that he neuer spake iniurious oz angry wozde: but as golde by fyze is made purer and cleaner, so he thus examined by passions and peynes was made thzoughe pacience moze noble and glozious. Foz if it be trouthe, that many pooze men only seinge other ryche men, ie vexed and greued with enuy, and haue therby a moze peynfull lyfe, thoughe that they wãt not as moch as is foz their life necessary, and haue meanely inough of helpe and ease: what dyd than Lazar suffre, that was poozer than any other, and not onely pooze, but also sycke, that no man couide be moze sycke, and was in the myddes of the citie as cleane with

out all succour and helpe, as though he had lyued in a wylderneſſe, ſufferyng extreme hunger and lacke of all thynges, and moſte of all ſuffeyng hunger in the ſuperfluous feaſtynge of his neighbour. he ſaw the riche man ſwimmyng in ouermoch ſubſtance, as in fountayns of goodis, and fluddis of riches: but he ſawe hym ſelf haue no erthly aide nor help, only pitied of dogges, beinge ſo weake, that he was not able to driue them from hym. This bleſſed Lazar, if he had not learned the verye true and moſt perfect philoſophy and lernynge of god, howe coude he haue ſuffred ſo pacientlye, ſo aſſuredly all theſe greues? Deeſt thou not, that he that hurteth not hym ſelf, coude of no man be hurted? I wyll renew and repete my promiſſe aforſaid. Loke vpon this Lazar, what coulde bodily ſyckneſ? what coulde the lacke of al thinges, what coude the dogges rubbing vpon hys ſoores? what coude the neighborhed of that couetous rych & proude man hurt this noble and glorious champiõ of god? In what litel point was he for al this hurted or diſcouraged in the vertue of his mynde? Surely not one iote, but by theſe tribulatiõs he was more confirmed in the loue and fayth of god: and hereof the glorious crowne and reward of euerlaſtyng ioy was prepared for hym. wherof he was reputid moſt vnhappy, of the ſelf ſame

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he was glorifyed: and whereof his sorowes his peynes and passyons were heaped, of the selfe same he was rewarded with perpetualle lyfe: His hunger prepared abundance & plenty of the goodis that were to come. his sykenes prepared the lyfe of heauen: his scabbes that the dogges lycked, brought hym the glorious seruice of aungels, the despite of that proude and cruell riche manne, that vyle cannelle at his gate, opteyned the mooste holye companye and blessed embrasynge of Abraham. What dydde the apostle Paule (for we maye ones agayne speake of hym) was not he assayde with innumerable storines of tribulation? And yet in what poynte was he for all that hurted? Was he not thereby made more glorious? Wherein dydde hunger or colde hurte hym? what dyd whyppes, strokes, or stones to hym? what hurte suffered he in the sea wrackes, in the bottome of the seas? Dyd he not alway remayn the same selfe Paul and the same selfe chosen apostelle of God? Of thother parte, Judas also was one of the xxelue, & chosen apostell of Christ, but it prevayled hym nothyng, nother that he was one of the twelue, nor yet that he was callid an apostell, seyng his mynde was not set to vertus and goodnes But Paule with powertie & strokes, hath run the course that ledeth to heuen.

Judas that was called to be an apostle before Paule that was induedwith lyke grace that thother had, that had lerned the heauenly doctrine, that was parttaker of the holy sacrament and bourde of Christ, that had the gyfte also of the holy ghoste, soo that he reuiued the deade, he healed the lepers, he draue oute the yuell spirites, that was thought to despise the goodes of this worlde, that myghte cleaue to the syde of Christe, that had the cure and rule of all Christis expenses, whereby his priuie synne of couetousnes myght haue bene amended, for he was a theefe: yet not withstandyng all these forsayde gyftes, all these prouisions of our sauioure, he coulde not waxe better. Christ knew well that Judas was couetous, and that for the loue of money, he shoulde be damned. And therfore Christ not onely rebuked hym for this synne, but also by secrete and priuy meanes, wolde haue holped this faulte, gyuynge to hym the rule and order of money, that he hauynge in his handes the thynge he desired to haue, mighte be satiated and leaue that synfull appetite, nor shoulde not fall into the ypt of deathe, but with lesse yuell shuld represse the greatter. So in all thynges he that hurteth not hym selfe, can not be hurted of an other. And ageyne, he that wylle not amende and correcte hym selfe, as mothe as is in his

power

power and wylle to doo, can not be helped of any other.

¶ Finally beſides this, the holy ſcripture, as it were done in a large image & picture, hath peinted to the many lyues of the olde fathers, from Adam to the tyme of our maiſter Chriſt, that thereby thou mighteſt ſee the ſynnes and fautes of ſome, and alſo the rewardes of ſom other: and by bothe examples thou mighteſt be inſtructed and taught, that excepte a man hurteth hym ſelfe, he can not be hurted of any other, although the hole vniuerſal worlde wold conſpire & agree agaynſt hym, although there ſhuld be a chaunge of all tymes and of al thinges, although the fury of kynges and pryncis ſhulde rage agaynſt hym, and as well frendes as foes ſhulde wayte to betray hym, other by deceyte or by force, yet al this can not moue or ſturre in any ſmall iote, the conſtant ſtomake and wakynge inynde in vertue. Likewiſe of the other part, the ſluggard, the negligent body, he that betrayeth and deſtroyeth him ſelfe, can not be made better, nor be amended, although thou lay to him a thouſand medicines and get for hym a thouſande bulwarkes and defences: excepte he fyrſt put forth his owne ſtrength, and exerciſe all the power and wylle that is in hym. The ſame leſſon we may lerne of the ſimilitude and parabole, that Chriſte

maketh of diuers builders, one that buyldeth his house vpon a sure stone: an other that byldeth vpon the sand, not that we shuld of these wordes vnderstand, other sande or stone, nor any buyldyng of timber: nor yet that we shuld imagyn fluddis, showers, or wyndes, that assay our houses, but that by this similitude we shuld remember other the vertue of mynde, or the negligence of the same: and that we shulde hereby perceyue, howe except he hurteth him selfe, no man can be hurted of an other, so that nother stormy raynes, nor violent rūnyng fluddis, nor the great blasting windes coude shake an house that is buylded vppon a sure stoone. Wherby Christe teacheth the, that a man, the whiche betrayeth not hym selfe, nor is not of him self sturred or troubled, no temptatiō can moue or ouerthrow hym. But the other buyldyng is soone cast downe, not for the violence of temptation, but for the wekenes of the foūdation, that is the feblenes of mans mind and purpose. For sande is a lose thing and fleting: the which without doubte signifieth the vnstablenes and inconstancy of mynde. Wherfore the cause of the houses ruine, is not temptation, but the negligence and the wauering of the mynde, the whiche sometyme without any blast of temptation is ouerthrowen, as a buyldynge that is sette vpon the softe sande,

though,

thoughe there ryse no wynde, nor ruſche forthe no fluddes: yet the fleeynge ſande cauſeth the hole houſe to ouerthrowe. For by it ſelfe ſand wyll breake and flytte: but the hard adamant ſtone can not be broken with hammers. Soo eha he that is not of him ſelf hurtid, can not be hurtid of other, although he be by many wayes violently aſſayd, but he that by his own myndes ſlouthfulnes and negligence is betraied, though no man touche hym; yee by hym ſelfe he falleth and is ouerthrowen: As that ſynfull Judas fel not only without al conſtraynt but alſo being holpe with many dayes and remedies, he coude not ſtande. This thynge I ſhall ſhewe you to be true, not onely in priuate men, but alſo in hole nations. For conſyder thou what a care and prouidēce God had towarde the nation of the Jewes. Were not all other creatures in maner ordeyned and made to ſerue them? was there not gyuen to theym aboue all other men certayne newe and exquiſite lawes to lyue by? Was not a dyre waye made for them through the middis of the ſea? and in the ſame place where they were in ſafetie, their ennemies and perſecutours were diſtroyed. They lyued forty yeres in wylderne without plowyng or ſowyng. They knew not nor felt not the labour of harueſt, they had no peyne in bakyng or brewyng, their wynes did

nother

nother carde noꝛ ſpynne, there was no neceſ-
ſitie of marchandyſe, no man there to bye his
meate loked foꝛ a market place: but all theſe
commodities the woꝛd of god gaue them, and
fedde them in the wyderneſſe, without theyꝛ
labour oꝛ peyne. Foꝛ this was the nature of
Manna, it ſemed dayly a newe meate: and as
euery mans appetite was, ſo it had his taſte.
Alſo by the pꝛouyſion of god they lacked not
clothes, hoſe, oꝛ ſhoes. Foꝛ duryng al the ſayd
yeres theyꝛ clothes continued in one caſe, no-
thynge woꝛne out: no perſone amonge theym
was diſeaſed, oꝛ ſyck, noꝛ had nede of phiſyk,
no man ſoughte foꝛ medicines. The pꝛophete
Pſal. 104. Dauid ſayth: God bꝛought them foꝛth in ſil-
uer and golde, and in all theiꝛ Tribus none
was ſycke. But as though they had lefte this
pꝛeſent woꝛlde, and had gone into an nother
better and moꝛe happy place: ſoo all thynges
neceſſary without theyꝛ care was giuen them
by the woꝛde of god. And beſyde all this the
greatteſt myꝛacle of all, leſte the heate of the
bournynge ſonne ſhulde noye and hurt them,
they were in the day tyme couered with clou-
des, and whére ſoo euer they remoued, this
heauenly ruffe and coueryng folowed theym.
In the nyghte alſo they were not without ſo-
lace and comfoꝛt. foꝛ a lampe ſet a fyꝛe by the
woꝛde of god ſhyned beꝛoꝛe them: the whiche

dydde

dyd not onely gyue them comfortable lyghte, but also shewed them the righte waye in that deserte wylderneſſe. what shulde I speake of the stone, that folowed them with abundant yſſue of water? What shoulde I speake of the multitude of byrdes, the which with their clusterynge couered the hole erthe? And other meruels that were shewed to them in Egypte what shuld I reherce? Or what shuld I repete the great vertues and nobleneſſe perfourmed in the wylderneſſe? the battayles doone by prayers, the greatte victoryes gotten onely by the callynge of God? For they not lyke men fyghtyng, but as though they hadde ben in a daunce contynually tryumphed. And how can it be tolde, that as they passed Aegypte, where the seas fyght for theym, soo with the sownde of theyr songes and trumpettes they ouerthrewe the walles of Hiericho, in suche fashyon that they semed rather to be a companye and a quyere of syngynge menne, than an hooste of aduersaries or ennemyes: and they seemed menne rather to execute mysteryes thanne warre. All these wonderfull sygnes and tokens, al these myracles were done, not soo morhe for the pleasure and safegarde of that nation, as that the doctryne and knowledge of God, the whyche they lerned of Moses, myghte the faster stycke in their

myndes

myndes. For these meruayloule actes were certayn voyces, that declared and preached to them the knowlege of God, lord of heauen, of earth, of all the worlde. The seas that they with dry fete passed ouer, cried vpon them to know God, and the drowning of their enmies cried the same. The same also shewed to them the waters tourned into bloude, the same the rayny storme of toodis taught theym: and synally all the wonders that were done other in Egipt, or in the wildernes, signified the same. These infinite myracles were to theym as a boke and writing, that coude neuer be blotted nor put out, nor turne from their conscience: This boke they might alwaye rede, and haue euer in their hartes. yet all this not withstandyng, so euident tokens of the power and vertue of almyghty god: And not withstandyng the honour and glory that god gaue to theym aboue all other: yet they were vnkynde, and remayned infidels, hauing no stedfast feith in god. For they worshipped the head of a calf, & wold haue other gods made for thē, although they had in their sight & memory so many manifest signes of the infinite power of god. But loke vpon the people of Niniuites, that was barbarous & aliens, not accustomed with no benefites of the prouidence of god, not instructed with no lawes, not sturrid vp with no miracles, no cōmandementes, rude and ignorant,

they

they saw a poore man Jonas, as he cam from the sea wracke, a straunger neuer before seen or knowen of them, that sayd at his fyrst entrie into their citie: Within these thre dayes this citie Niniue shalbe distroyd. Of the whi che onely sayenge they were conuerted and brought to the feare of god, and streight they forsoke theyr synfull lyfe, and by penance they gaue them selfe to vertue and goodnes, with so stedfast a feythe, that they reuoked the terrible sentence of god, that was giuen of their distruction, and reserued their citie beinge at the poynt to be destroyed. For the texte sayth thus: God sawe that euery man had lefte his moste vngracious lyfe. Telle me, howe lefte they their lyfe so synfull: for theyr abhomination was greate, and extended vp to heauen, theyr iniquitie was infinite, theyr woundes were vncurable. For that meaneth the prophete whan he sayth, Theyr malice and synne mounted vp to heauen: by the which infinite space he signifyeth the greatnes of theyr trespaces. yet al this not withstandyng, theyr terrible synnes that stretched vnto the heauen, they being warned with fewe wordes, and a lyttell cõmuniation of a stranger vnknowen, neuer before in that countrey seene, a man to be hold wretched coming from the sea wrack: in a short space of thre days, were so quenchid

and

and put oute, that they deserued to here this gracious sentence of god, saying: And whan god saw that euery one of them had left their vngratious lyuynge, he chaunged his angrye mynde, and reuoked the bluddy sentence that he hadde purposed agaynste them. Doest thou not here euidently see, how that he that hath his mynde redy and bent to resyste synne, and well remembreth hym selfe, can not only take none hurt of men, but also tourneth from him the angre and vengeance of god, being at the poynt to punyshe hym: Contrarywyse he that betrayeth and hurteth hym selfe, although he haue an hundred thousand gracis and helpes of almyghty god to his outward furtherance and staying vp: yet all suffiseth hym not for his saluation. For as ye see in the forsayd examples, all the wonderfull myracles and prouidence of god, helped nothyng the obstinate Jewes: nor the Niniuites beinge straungers were not hyndered for the lacke of such aides and succour as the Jewes had: but in as moche they gaue them selfe to god with hole hart and mynde, they greatly preuayled by a lytell occasion, to opteyne the mercye and grace of god. And thus they dyd being rude, vntaught straungers, and men set aparte frome the lernynge of god, lackyng bothe lawes and teashers to be instructed by.

What

¶ What maye we nowe speake of the three chylderne: agaynste whom although so great and soo many tourmentes were deuyſed: yet there coulde noo cruell peyne eyther hurte or decaye the noble vertue of theyr myndes. Were they not three chylderne of tender age: that in the fyrſte entrye of theyr lyfe were broughte into thraldome, and ſubdewed vnder the rule of a fierce mayſter, beynge from theyr countrey outlawes, dryuen frome their howſe, churche, and all acqueyntaunce, dyſvſed from the lawes of theyr countrey, plucked from the accuſtomated ſacrifices and ceremonyes of God, drawen from the ſounde of the holy pſalmes, and, broughte to a ſtraunge order, where was nothynge lyke, vnder an heynouſe and terrible lorde, that they ſeemed rather to be amonge wylde beaſtes, thanne amonge men, herynge no voyce lyke theyr fathers and mothers tongue, herynge noo communycation nor teachynge of prophetes: they hadde noo comforte other of prieſtes or ſhepeherdes, that they were wont to haue. For theſe wordes they ſaye theym ſelfe, complaynynge that in that tyme and place they lacked a ruler, prophetes, capptayns, a conuenient place to make theyr ſacrifice before god, to aſke and optayne his mercy. Furthermore beſydes all this they were in a ſtrayter ieoperdye, in that

they were contynuallye kepte in the kynges courte: where seemed to be a sea alwaye ragyng and troublous with stormes, with tempestes, with waues, with rorynge flouddes, with blusterynge wyndes: and here they were constrayned to leoparde theyr lyfe without shypmayster, without maryners, without saple, without oores. Neuertheleſſe bycause theyr hartes and myndes were fast set in the knowledge of god, and hadde theyr inwarde eyes lyfte vp to heauen, and coulde welle remember, that this pryncis power, his regall pompe, his falynge pryde, all his holle glorye of ryches were fraylle, vyle, vnworthye to be regarded: They thus helped and stayed vp with the fethers and wynges of fayth, fleing to heuen, regarded and compted the kynges courte for a stynkynge dongion and pryson, full of prowde glorypouſe stately persones: yet the kynge commanded them to be sette downe at his owne bourde, that pompouſe table beſette with all the shewe and muster of gluttonye and bealyfare. They toke this princis companye for none honour, but for an abhompnable sclaunder and shame to theym, and were lyke lambes sette in the myddes of wolues, and were by neceſſitie dryuen other to dye for hunger, or to eate of thoſe meates, that were becurſed and forbedde of god.

god. What dydde than these yonge chyldren? this tender age bounde in this thrauldome? They soughte none excuse in that god knewe theyr necessitie, and myght se howe they were constrayned, beinge in the handes of a tyran, kepte in bondage, hauynge noo power to resyste theyr cruelle lorde and prowde conquerour: they imagyned none of these excuses, but determyned vtterly with them selues to forbeare to the dethe, only that they wold not offende nor displease God, or do that thynge that was not lefull for them to do. Thus they were on all sydes besette with thynges cleane resysting and contrary agaynste theyr desyre. They were bare and naked of al money, wherby they myght haue sommewhat swaged the fiersenesse of theyr rulars and kepers: nor yet they coulde haue no sure truste in any mans frendeshyp, seing they were alyens and strangers, and authoritie they hadde none, beynge bonde prisoners, nor in number they could not preuayle, beinge but thre alone. what do they than? Surely that thyng that onely semed to be in theyr power. With fayre wordes they intreate theyr keper, whome they founde full of feare, leste he shoulde be putte to deathe, yf he fauoured and applyed to theyr desyres. and soo this keper sayde to theym, I sore feare my lorde the kynge, leste he loke vppon

you, and see your faces paler and leaner than bet the other yong men, and vpon that blame me, and putte me for your sake to deathe. But they of the other parte, with wyse aunsweres toke from hym all his feare, and caussed hym to beare theym fauour. Thus whan they had done as moche as lay in theym, and as moche as was possyble for theym to doo, streyght the ayde and succour of god was at hande and dydde for theym his parte. Than I saye this worke is not the worke of god alone, but the begynnynge thereof commeth of theyr pourpose and redy mynd. For they were fully determyned with theym selfe, not to tast of the vnlefull meates. And whanne they had constantely and strongely kepte this mynde, streyght the becke of almyghtye god confyrmed theym in the same, and broughte theyr pourpose to a gloryouse ende. Seest thou nowe in this place, that who soo euer hurteth not hym selfe, he canne not be hurted of an nother? For I praye the, looke with me vppon the case of these thre chylderne, yonge they were, in bondage, in thraldome, all alone, there hanged ouer theym a stronge and myghtye power, cruelle commaundementes, feare of deathe, compulsyon of the tyranne, and fierce threttenynges. On the other syde helpe and succour was there none, nother of

kynf-

kynſeman, noꝛ of neyghbour, noꝛ of cyteſyn, acquayntaunce, none that coulde counſayll theym to folowe the beſte, noo earthely comfoꝛte: yet in all this heape was there nothing that coulde hurte theym, ſeynge theyꝛ owne mynde and pourpoſe hurted theym not. But contrarye on the other ſyde, the choſen people of god the Jewes, hauynge on all ſydes ſoo many aydes (as J befoꝛe reherſed) ſoo greate ſuccour and helpe of god: yet they pꝛeuayled nothynge in the healthe of theyꝛ mynde, onely by cauſe theyꝛ owne pꝛoper ſluggyſhenelle, theyꝛ owne frowardenes betrayed and diſtroyed theym ſelues. But lette vs retourne to oure thꝛee chylderne. They fyꝛſte opteyned this gloꝛyous vyctoꝛye, that they were not defoyled with fowle and vnlefulle meates. And whanne the tyꝛanne was in this poynte ouerthꝛowen and caſte vnder theyꝛ feete, they were bꝛought to greatte enterpꝛiſes and battayles of moꝛe honour. foꝛ a moche moꝛe cruel conſtreynment, a far greater miſchiefe and heynouſe condicion was put befoꝛe theym. A furneys was ſette on fyer, the fierce and cruelle people of the Perſis cluſtereth abouꝛte theym, the tyꝛanne rageth, all that countreye is ſette to dyſceyue and peruerte theſe ſymple and innocente chylderne, there is oꝛdered dyuers and ſundꝛy ſoꝛtes of

instrumentes to sounde after the sweete consente of musyke. O a newe kynde of crueltie, fyre and musyke is coupled together, the thyrttenynges of tourmentes and feare of deathe is myngled with pleasure. And yet all not withstandynge, he that dothe his endeuour and vttermooste power, can not be hurted of an nother, yea by the inforcementes of his ennemyes, he shall increase in glorye and honoure: as by these foresayde meanes these chylderne came to an hygher victorye than they hadde before. For the tyranne Nabugodonosor bounde them and cast them in the sayde fournesse of fyre: but he coulde nothynge hurte theym, but dydde them passynge good, in that his fiercenesse and crueltie gotte theym a greatter crowne, and an hygher rewarde. For they in the myddes of the bournynge fornace, in the myddes of the ragynge Perlis that bourned more than the verye fyre in surpouse madnesse, had a noble and glorypouse victorye ouer theyr ennemies: and beinge but thre selly chylderne and prysoners, ouercame that holle nation with theyr tyrannye: whose noble actes and honour is longe and shall be longe for euermore. Thus than he that hurteth not hym selfe, an other persone can not hurte hym. I wyll not ceasse often to repete the title of my Sermon and

summe

summe of my purpose. For it (as we haue before touched) nother imprysonemente, nor bondage, nor thrauldome, nor the losse of countreye, of all frendes and acquayntaunce, nor an hole hoste of enemyes, nor the fyre, nor the cruell tyranne was not of sufficient power to hurte three ponge chyldren, beinge lefte of all ayde, beinge straungers, and brought into the handes of theyr ennemyes, what thyng is there able to breake the vertue and courage of the mynde? But thou sayest to me: God helped and was with them, and delyuered them out of the fyre. In lykewise thou oughtest, if thou fulfylle thyne vttermoofte endeuour, to hoope and truste to haue the ayde and grace of god. For doubtelesse God wylle be with the, yf thou leaue not before thy selfe. Howe be it I doo not compte the sayde chylderne happye and blessed, bycause they trampilled and walkyd vppon the fyre wythoute hurte, but by cause they wolde be bounde, and wolde be caste in to the fourneysse for the lawes of their countrey and of god, the whyche thynge conteyneth theyr vertue, preyse, and glorye. For by and by whan they were throwen in the fyre, beganne theyr victorie, and in that instaunt momente they hadde deserued theyr rewarde, by theyr assured fayth, and aunswere, sayenge vnto the kynge:

We nede not aunswere the to this questyon: for our god is in heauen, whome we honoure and serue, that maye delyuer vs oute of this bournynge ouen, and shall delyuer vs O thou tyrranne out of thy handes. that if god wylle not delyuer vs, thou shalte well knowe, that to thy goddis we wyll neuer bowe: nor this ymage of golde, that thou settest vp, we neuer wyl worshyp. Of these wordes they were crowned, and in this testimonye and feythe they had theyr rewarde and thanke of god, in this rested theyr course, the whyche they ended in the martyrdome of theyr confessyon: But as touchynge that the fyre was ashamed to touche theyr bodyes, and louesd theyr bondes, and forsakynge his owne nature, refressched theym with the dewe of heauen in the myddes of the hotte fourneysse: This was a poynte of the grace of god, whose pleasure was to make his power be knowen by the wounder and meruaylle of soo straunge a thynge: but the chylderne in this hadde noo vauntage, theyr vyctorie was in theyr owne stedfast confessyon, in theyr owne constaunte and assured feythe, wherby they opteyned the glorye of soo noble a martyrdome. What nowe canste thou creke agaynste this? although thou art banysched thy countrey, dryuen from thyne acqueyntaunce and frendes,

broughte

brought to thrauldome, to be bounde in the seruyce of cruell maysters? All this hapned to the sayde chylderne: thou lyuest without teachyng, without instruction, without comfort, the sayde chylderne were in the same case. Thou arte bounde, thou arte spoyled, thou arte constrayned to dye: all this passed the sayde chylderne, that euer by theyr passyons wexed more glorious. And the Jewes hauynge theyr temple, theyr sacrifyces, the boke wrytten with the hande of god, hauynge also Cherubin, their holy and secrete place of prayers, and all other thynges mete for theyr daily sacrifices, and hauyng the prophetes, some departed, some yet alyue, the whiche instructed them in theyr present maners, and shewed what god dydde contynually for theym, and what he hadde in tymes paste done: what he dyddde for theym in Aegypte, what in the wylderneſſe: and what alſoo god dydde for theym whan they came into the place promyſed to theym. Yet all this not withstandyng, they not onely nothyng proceded in grace and vertue, but also in a perpetuall wytneſſe of theyr owne myschiefe and vngratiouſeneſſe, they ſette vp in theyr churche ydols and ymages of falſe goddis, sacrifyenge to the ſame bothe theyr owne ſunnes and daughters. Thus they dydde in theyr temple, and also in

other places in woddis and mountaynes, but these layde thre chyldren, in a straunge countrey, in the handes of theyr ennemies, vnder the power of a cruelle tyrranne, throwen into the fyre, be nothynge hurted, and not onely that, but also take therof greatte honour and glorye. Nowe thanne to make an ende, we knowynge and gatheryng these manier of exaumples out of the holy scrypture, where be many mo, that make to this purpose, if a man wyll seke there: so that diuersely we may see, some without all constraynte, without all necessitie, without any cause, to be against them selfe, and take sorye hurte: somme other hauyng all the worlde agaynste them, to be stedfast in theyr right way, and not able to be neuer so lytel remoued from theyr vertue. Thus whan we euidently knowe and see, we shulde without all doubtyng conclude with our self, that if any man be hurtid, he is hurted of him selfe, although the number of theym that do hurte, be infinite, although all in a plumpe that dwelle other in the earthe or in the sea, wolde agree to hurte: yet they can not in noo smalle poynte hurte hym, that is not hurted of hym selfe. With this we began, and with this we make here an ende.

FINIS.

LONDINI in officina Thomæ Bertheleti typis impreſſ.

Cum priuilegio ad im primendū ſolum.

M.D.XLII.

7 AU 55


L CRECI A R OMA N
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